

Vol. 45—No. 9

May 1, 1954

Church of God
Evangel



This Do and Live... (Genesis 42:13)

Love and Live... (Hebrews 10:24)

Love your church . . . or don't belong to it!

Love your pastor . . . or don't listen to him preach!

Love your Sunday School teacher . . . or seek to understand why!

Love the evangelist . . . or imagine yourself in his place!

Love the choir director . . . or pray for him!

Love the pianist . . . or try to play instead of pray, as she often has to do!

Love the other young people . . . or be satisfied when they don't love you!

Love your own experience . . . or seek a richer one!

Love the altar . . . or meet God in a better place!

Love the Bible . . . or starve spiritually!

Love the Lord . . . or be of all men most miserable!

Let love abound . . . or you just can't say you are living!

—A. Josephson.

NOTICES

Attention, All Lee College Alumni!

Notice is hereby given that at the annual business meeting (to be held at Lee College in May), the following amendment to the constitution will be considered:

Article II—Membership

Individuals who are or have been either president of Lee College or members of the Board of Directors become honorary members of the Association.

Young lady pianist, accordion player, and singer desires to travel with Church of God evangelistic party or parties. For reference contact Rev. E. H. Babb, 309 Monee Street, Natchez, Miss. Dial 9975.—Miss Mary Jones, 302 N. Canal Street, Natchez, Miss. Dial 4647.

Anyone having friends or relatives in Biloxi, Miss., or Keesler Field, Miss., who are interested in the Church of God, please contact C. H. Davis, 10 West End Homes, Biloxi, Miss.

The Church of God of Peru, Ind., is located 4 miles south on Strawtown Pike, near Bunker Hill Air Base, now being reactivated. We shall be glad to hear from anyone with friends or loved ones near here.—R. P. Danley, 218 W. 2nd Street, Peru, Ind. Phone 6511.

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DECLARATION OF FAITH

WE BELIEVE

1. In the verbal inspiration of the Bible.
2. In one God eternally existing in three persons; namely, the Father, Son, and Holy Ghost.
3. That Jesus Christ is the only begotten Son of the Father, conceived of the Holy Ghost, and born of the Virgin Mary. That Jesus was crucified, buried, and raised from the dead; that He ascended to heaven and is today at the right hand of the Father as the Intercessor.
4. That all have sinned and come short of the glory of God, and that repentance is commanded of God for all and necessary for forgiveness of sins.
5. That justification, regeneration, and the new birth are wrought by faith in the blood of Jesus Christ.
6. In sanctification subsequent to the new birth, through faith in the blood of Christ; through the Word, and by the Holy Ghost.
7. Holiness to be God's standard of living for His people.
8. In the baptism of the Holy Ghost subsequent to a clean heart.
9. In speaking with other tongues as the Spirit gives utterance, and that it is the initial evidence of the baptism of the Holy Ghost.
10. In water baptism by immersion, and all who repent should be baptized in the name of the Father, and of the Son, and of the Holy Ghost.
11. Divine healing is provided for all in the atonement.
12. In the Lord's Supper; and washing of the saints' feet.
13. In the millennium second coming of Jesus. First, to resurrect the righteous dead and to catch away the living saints to Him in the air. Second, to reign on the earth a thousand years.
14. In the bodily resurrection; eternal life for the righteous and eternal punishment for the wicked.

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COVER PICTURE: D. B. Hatfield—Sheep and goats grazing together in Palestine. Although they graze side by side, the time will come that the shepherd definitely will divide them to their separate places.

The Church of God Evangel

IS YOUR HOME CHRISTIAN?

By Charles G. Schauffele

(Associate Professor of Christian Education at Gordon College, Boston, Massachusetts)

JHIS QUESTION cannot easily be answered. When it is answered, it cannot easily be answered in the affirmative. The historian, the sociologist, and the Christian educator are alike aware today of seeing the decline of Western culture with its corresponding decline of family life and Christian homes. The home is the basic unit of society. The church is made up of Christian homes, and the state is likewise composed of the aggregate of the homes of its people. But the only home that will be the leaven for the preservation of society is the Christian home.

What Makes a Home Christian?

Is your home Christian? A partial answer is found in Colossians 3:18-4:1. Here Paul points out three relationships that are found in every home, and shows their Christian implications. These three relationships are: husbands and wives, children and parents, employees and employers. Every reader is in one of these categories, and some may be in all. We are all either husbands, wives, children or parents, or those who work for someone or have others work for us.

Husbands and Wives

"Wives, submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them."

Here the Christian wife is reminded to recognize the Christian husband's leadership in the Lord. Contrasted with the heathen ideas of the wife as mere chattel and the husband's complete moral indifference to marriage relationships, this is as white light to Stygian darkness. Here in Paul's letter is the restoration of the wonderful equality of husband and wife found in Genesis in the creation of the first home. This equality was lost subsequently in the Old Testament but restored in Christ and perpetuated in Pauline teaching. No Christian woman will ever question her husband's authority "in the Lord." There is more of this headship needed today in Christian homes.

To the Christian husband goes the great responsibility of setting the emotional tone of the home. As it is in the original, "Husbands, keep on loving your wives and do not keep on being bitter against them." The atmosphere of the home is to be set by happy, forthright, adjusted, and relaxed husbands. Who can be this except a Christian? Preoccupation with work outside the homes and the mere drudgery of earning the living sometimes make husbands as cheerful as a hungry dog coming home at night. The Christian husband has a great responsibility in making those around him partakers of his own spiritual joy and the inward serenity which he has from God.

Children and Parents

"Children, obey your parents in all things: for this is well pleasing unto the Lord. Fathers, provoke not your

children to anger, lest they be discouraged."

Children in the Christian home are here admonished not to occasional or partial obedience, but continual obedience in the Lord, as Paul adds the phrase at this point in Ephesians. Obedience is a missing ingredient in many Christian homes. Obedience does not rank high in favor with modern educators, but it is the will of God for children in Christian homes. If parents do not obey God, they can hardly expect their children to obey God's representatives—the parents. If children do not learn well the lessons of obedience at home, they will not know the practice of obedience to the powers that be or to those who have the rule over them in the church. The parental responsibility to train in and exact obedience is very great. So great was the value set upon it in the Old Testament that the digression from obedience was required with the sentence of death.

But Paul here rises also to the defense of children and warns against undue severity of parents toward them. Paul is very stern in cautioning against any unjust or oversevere treatment which a child may be called upon to bear without getting satisfaction for an injured sense of justice. This makes for spiritless, sullen and despairing children. This treatment of children paralyzes all the moral power of the will.

The joint relationship mentioned here makes for the most valuable teaching in a home. It is this ingredient of simple discipline and routine, and cheerful compliance, which is missing in so many homes. It is this lack of co-operative love and joint forbearance which makes many a home a mere house.

Employees and Employers

"Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God... Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven."

The Christian employee is an integral part of the Christian home. This product of a Christian home will not give mere eyeservice; that is, work only when his employer is watching him. He will not be a clock-watcher, either. He will give an honest day's work for an honest day's pay. Every employee who is a Christian knows this as the solution to many an unpleasant task. He is to do it heartily as to the Lord and not unto men.

The Christian employee who comes from a Christian home will have learned to work honestly at home. He will have learned the meaning of responsibility. He will have experienced the satisfaction of a job done well. He will look upon work as a blessing and not a curse. He will realize that God gives us talents to serve Him in some form of life work. He knows that he can buy, sell

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THE CRISIS IN THE HOME

By Leslie R. Marston, Bishop of the Free Methodist Church

(Reprinted by permission from the United Evangelical Action Magazine, January 14, 1954)

SOME YEARS AGO, J. Edgar Hoover declared that crime had so increased in America our nation was then virtually in a state of civil war with a criminal army of 4,300,000 active enemies engaged in "a pre-dacious warfare against society." Near the close of 1947, he reported this army at 7,500,000. After six more years of recruiting, its present strength may well be near 10,000,000.

In 1952, more than two million major crimes were committed—and average of a crime approximately every fifteen seconds. This record surpasses all previous years and is an increase of 8.2 per cent over 1951. But crime statistics of the first six months of 1953 predicted another record-breaking year. Well has someone said that America has "a perennial carnival of crime." And our annual bill for this perennial carnival is estimated at fifteen billion dollars!

The number of juveniles among the two million arrests of 1952 is staggering. In 232 cities of 25,000 or larger population reported in the 1952 Bulletin of the F.B.I., arrests of minors were: 13 per cent of arrests for all causes; 11 per cent of all arrests for murder; 35 per cent of all arrests for rape; 37 per cent of all arrests for robbery; 47 per cent of all arrests for larceny; 62 per cent of all arrests for burglary; 69 per cent of all arrests for car theft.

Disintegration of the Home

The American home is in a precarious state. Its decline is directly and closely related to America's crisis of crime. The increase in the frequency of divorce is the index of the home's growing instability. Whereas, in 1890 there was one divorce to seventeen marriages, now there is one divorce to only five marriages.

Studies show that one-third of juvenile delinquents are from homes broken by divorce or other cause. J. Edgar Hoover asserts that the disintegration of the American home is the greatest single factor contributing to juvenile delinquency. Nor can we forget that juvenile delinquents grow into adult criminals.

The home is disintegrating, not only from open breakdown in divorce, but inwardly through decay. Drunkenness and debauchery, immorality and criminality of parents are influences that corrupt the developing character of children. How often we read of small children, left in squalor and filth, without warmth or food, perhaps tethered to prevent their wandering, while parents, "without natural affection," seek their pleasure in a round of taverns and dance halls.

At the other extreme, cultured homes too often also fail their mission, in consequence of which a surprising degree of delinquency is found in the higher economic levels. Parents of wealth give luxuries to their children without love, and indulge their children without disciplining them.

In *Mr. Jones, Meet the Master*, Peter Marshall is quoted as charging that we, in America, have more money, cars, picture shows, night clubs, radio, television, crime and divorce than any other nation, with the result that "the modern child is brought up in a decent, cultured comfortable, but thoroughly irreligious home." This indictment, we should say, applies especially to America's so-called "better homes."

"Lovers of Pleasures"

This citation to Marshall points to the root cause of the decay of the American home. The interests dominating American life have become material success and present happiness. Moral and spiritual ideals have been surrendered to the clamor of physical desire. The ethics of righteousness has been eclipsed by the ethics of pleasure—"Let us eat and drink; for tomorrow we die."

About a quarter-century ago, one of the most influential men of our era told an audience of young men that he was proud of them for working out their own salvation; that whereas his generation had played with fire in secret, their generation had played with it openly, and he said, "few of you are burned."

About the same time, there appeared in this country a book by Dora Russell, then wife of the English philosopher Bertrand Russell. This book bespoke the changing ethics from duty to pleasure, even in its title, *The Right to Be Happy*. (Harper's, New York, 1927.) The author claimed that it is "the legitimate pleasure of men and women, especially the young, to drink and dance to intoxication from time to time," and concerning pre-marital sex experimentation said, "The idea of sin must be banished."

That such an ethics of pleasure advocated by persons of high standing affects our youth was forcibly impressed upon the present writer several years ago when one of his college students wrote the following in a paper concerning her high-school experiences: "In high school we work out our own codes of conduct, perhaps helped along with the philosophy of Mrs. Bertrand Russell, which is interesting and easy reading even for a high-school youngster."

Facing Facts

Sociologists now trace the trend of the home from the older ethics of duty to the contemporary ethics of pleasure. Ruth Benedict (in *Science Digest*, March 1949) is quoted on marriage and divorce (from her book *The Family: Its Function and Destiny*) to the effect that in a culture such as ours, "an important goal of which is pursuit of happiness," the right to divorce is a necessary concomitant of the right to choose marriage partners. An editorial lead to the book-digest here cited interprets



the article with these frank words, "It is hard to see how divorce could be denied in a culture built on personal choice and the pursuit of happiness."

Paul H. Landis (*Current History*, September, 1950) defines the conflict that is on between the older "family-centered" home and the modern "individual-centered" home. Marriage under the latter concept, Landis says, "clearly places pleasure above responsibility and duty. It aims at the satisfaction of the individual rather than the perpetuation of the race or economic productivity."

It is impossible, of course, to measure, with any degree of accuracy, the consequences in society of the drift from the ethics of duty to the ethics of pleasure, but statistics certainly are indicative of trends. The rise in frequency of divorce is one index; the increase in delinquency and crime is another. These have already been noted. Analysis of some of America's major expenditures yields further light. Without concerning ourselves with America's expenditures for necessities and comforts, or even for luxuries, we would contrast the extremes—expenditures for destructive self-indulgence on the one hand with expenditures for spiritual and character building purposes on the other hand.

America's bill for destructive self-indulgence in 1951 included \$21,500,000,000 for gambling, \$9,150,000,000 for alcoholic beverages, and \$4,703,000,000 for tobacco: a total of more than thirty-five billion dollars. In the same year America invested in constructive character-building \$9,000,000,000 for education and \$1,955,000,000 for religious and welfare purposes: a total which was less than one-third the expenditures for destructive indulgences.

Admittedly, items may have been omitted from both sides of the contrast, but it is doubtful if a more complete accounting would greatly change the ratio of the character building to destructive expenditures.

The Youth Problem

Our trail thus far has led us over terrain that clearly reveals the modern youth problem as, after all, essentially a problem of youth's elders. Youth have not produced today's moral and spiritual confusion, but rather are its victims. The generation now in its prime, the parents (and some grandparents) of modern youth, years ago slipped the leash of self-restraint and cut themselves loose from their moral and religious moorings. At the beginning of this period of chaos, when social approval of adult liberalism was making early inroads on the older conservatism, I was told of the eighteen-year-old girl who pathetically complained that parents had thrown everything away, leaving naught for youth to throw away.

Frisky cocktails and loosened marriage bonds, easy morals and irreligion in the forties—how then can the teens have their fling? But this is the tragedy, that where modernity prevails among parents, youth have nothing to regain, nothing to which to return. We may hope that some of today's modern parents, now in the prime of their forties, will seek again the lost patterns of their own early training in their declining sixties and seventies. But, too generally, the teens of today have never been trained with reference to standards of Christian belief and moral conduct, and consequently, cannot return thereto. How, then can modern youth, on a sea of uncharted individualism, find, either in their noontide forties or their sunset seventies, the harbor of stable spiritual values?

It is our old-fashioned opinion that strong and stable character must be molded, and that a pattern is necessary; that life needs a pivot if it is to achieve strength and freedom; that much of the freedom of which this age boasts is not freedom, but only the disorganization that comes from the leveling of moral standards, the fading of religious certainties, the decline of home-inculcated principles; that our vaunted tolerance is, in fact, indifference due to compromise of one-time deeply etched convictions concerning social, moral, and spiritual values.

Moral and Spiritual Indifference

But right here, in the all-too-prevalent moral and spiritual indifference of today, is the crux of the crisis of the home. Delinquency and crime are but the results of the home's failure, not the environmental cause. Addressing a group of Methodist ministers in 1947, J. Edgar Hoover maintained that the basic cause of crime is our dominant secularism or godlessness which, in its initial stages, "is not an evil of immorality or aggressive badness," but "is an evil of amorality and indifference." Crime, he said, is a spiritual problem "because it results from spiritual apathy."

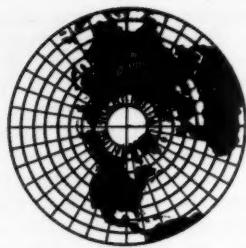
It follows that a heavy responsibility rests upon those respectable members of society, parents especially, who live this side the bounds of criminality but who, perhaps by almost unconscious degrees, have accommodated conscience to compromise and even to sin. They have leveled their ideals, dulled their spiritual sensitiveness, and no longer are keenly aware of sin. Their tragedy is the death of their soul's ideal.

Then what happens to growing character? When parents compromise the black and white of wrong and right to a patternless neutral gray, the conscience of youth is left in chaos or is lulled to sleep. The resulting disintegration of character may equal that caused by home examples of dissipation and criminality. Our children need the sense of security that comes from commitment to a clear-cut moral standard.

Needed: Homes with Standards

The home is the chief agency of moral education, rivaled by no other agency of society in setting the child's standards of conduct and morals, be they good or bad. If parents fail their responsibility, through either their bad example or their weakness in enforcing standards, the school and the church have a heavy handicap in carrying their end of training for character. Should home, church, and school all fail, state correctional institutions may restrain but rarely can reform; and far too often

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World Tour ...

Part 7 — Cyprus

By WADE H. HORTON, Foreign Field Representative

CYPRUS, the home of Barnabas, "the son of consolation," is a small island lying in the northeast part of the Mediterranean Sea, about forty-one miles from the coast of Cilicia and sixty miles from Syria. It was not only the native land of this Church of God preacher, but it was also a welcomed asylum for many persecuted Christians who were scattered abroad after Stephen's martyrdom. However, they did not use it as a haven of rest or for spending their time in useless grieving, but, according to the book of Acts, they were busy preaching the gospel of Christ to the Jews, and even went on into Antioch, where they had a great revival. Later, after Barnabas and Paul had joined in a gospel team, they were sent by the Church and the Holy Ghost on an itinerary that included Cyprus as the first stop in the campaign. It is worthy of note that they were commissioned by earthly men and also by Heaven; by the finite as well as the Infinite; by the created and the Creator. It was a task assigned by men of God on earth, but the plan originated in the heavenlies. Oh, if only the Church today could recognize God's recognized! And just as equally needed, is for men to see the Church's place, its prerogative and its power that is God-given to deal with men and their problems on earth. *Make no mistake about it, God has a representative body on earth.*

It is not recorded that Barnabas and Paul had a mighty meeting to the extent that the whole town of Paphos was stirred, but they did greatly affect two men. They converted one and convicted the other; saved one and sentenced one; claimed one for Christ and condemned one to Satan. This fascinating and thought-provoking story in Acts 13 tells about a deputy, Sergius Paulus, who had become concerned about the way of salvation insomuch that he called these two holiness preachers, for he desired to hear one of their sermons. But, as always, there was a holiness fighter, Elymas the sorcerer, a false prophet, a Jew, who tried to turn the deputy from the faith. You can meet some of this sorcerer's relatives today in every country, city, or village.

It seems, at least to this amateur's eyes, that sinful sorcerers multiply faster than dedicated deputies. There are far more false than faithful prophets. One of like nature came to our service in Nicosia. After I had finished preaching and sat down, this demon-driven degenerate began waving his arms and shouting angrily in a loud hysterical voice. This, of course, caused considerable disturbance, but they finally led him, somewhat forcibly, out into the street. Upon questioning they told me, rather nonchalantly, what he had said. He was only telling the people that the things I had preached about Jesus Christ were not true, because he himself was Jesus Christ. He waxed fervent, trying to prove his argument, but all

who heard him were convinced that his fervency came from the wrong source. It was embarrassing to me, not because of the commotion it created, but because it was evident that he had used more zeal and enthusiasm in trying to prove he was Christ than I had in exalting the real and Eternal One. MYSTERY OF ALL MYSTERIES! That in most cases the emissaries of Satan work with more fervor and faithfulness for their cause than the Christian Church does in discharging its duty toward a lost and dying world. Look on the street corner of your own home town and guess (one guess is enough) whom you will see distributing religious literature. Nine out of ten times it will be some one handing out magazines, pamphlets, and tracts that are of a distorted and faith-destroying nature. Where are the real Christians? YES—WHERE? It should bring every Spirit-filled Christian to his knees in shameful and sincere repentance until he has the love, zeal, and courage to exert his every effort in witnessing and winning for Jesus Christ. Then, and only then, can the Church ever hope to succeed in this eternal enterprise of soul-saving.

IT IS NOT on record how long this man withheld them, but it does say that Paul "set his eyes on him" and began to tell him who and what he was. He said, "Oh, full of all subtlety and all mischief, thou child of the devil (be careful of your language, Paul, for you probably have educated and sensitive ears in your audience), thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" Paul never questioned him whether or not his father, uncle, or brother was mayor, magistrate, or a member of the board of the town's leading synagogue. Too many preachers today, who claim the same experience Paul had, would say, under similar circumstances, "Adam Clarke said this," or "Matthew Henry, etc., said that, and it's a little uncertain, so let's not argue the point lest there be hard feelings." But Paul had the difference, for it says, "Then Saul (who is also called Paul), filled with the Holy Ghost." FILLED WITH THE HOLY GHOST! Paul, filled with the Holy Ghost, had no fear of any man or of all men.

FEAR OF MAN is one of the greatest, if not the greatest, hindrances in the propagation of the gospel. But Paul had seen a vision and, irregardless of persons, places, or things, he was determined to declare the whole counsel of God. He never once entertained the thought of letting this anti-Christian character change his course in claiming this deputy for Christ. He saw something drastic must be done, and he did it. He not only had the ministry of deliverance from Satan, but of deliverance to Satan; not only power to loose, but power to bind. With his eyes still set upon him he said, "The hand of

the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season." And immediately there fell upon him a mist and a darkness, and he went about seeking someone to lead him by the hand.

This miracle was for a definite purpose—not to show the powerful personality of Paul, nor to satisfy a revengeful or retaliating spirit, but to salvage a soul. He had to blind the hinderer to make a believer out of the hindered. "Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord." THE DOCTRINE OF THE LORD, NOT PAUL'S DOCTRINE! When men can comprehend that the doctrine we preach is not ours, but the Lord's, there will be greater numbers willing to accept it. God help us, in this present evil day, to preach astonishing sermons. Most sermons today only astonish the ones that preach them.

It is believed that at Paphos, and probably after this incident, Paul was whipped with thirty-nine lashes on his back. Upon my visit to this place, I saw what is definitely believed to be the post to which he was fastened while receiving this public punishment. After walking over the same ground he walked over, hearing about the things he did, and, of course, reading some of it in the Acts of the Apostles, it seemed to set on fire the holy desire in my own bosom to challenge the devil and to champion this wonderful cause of Jesus Christ my Lord. How badly men like Paul are needed in Cyprus you can only know by visiting and seeing with your own eyes.

There is no doubt, at least in my own mind, but that Paul's activities here were felt by many thousands, but it all has long ago become only handed-down history and a hazy memory to the Island's inhabitants. When tourists come to see this historical spot, some few manage to manifest enough interest to laboriously explain the circumstances surrounding the great apostle's experience. There is something else that creates far more interest, and that something is an American tourist. They can distinguish the American from all others, even from a distance, and with dark glasses.

WHILE it is true that Cyprus is not having revival of note, there are some few who are working with "all might and main" to extend the Church's program of evangelization. In the absence of Rev. D. B. Hatfield, Middle East superintendent, who is now home on furlough, Rev. Paul Sklakallis showed me the work on the Island. He is pastor of the Nicosia and Kyrenia churches and is working with almost fanatical zeal to make a success in soul-winning.

There will be no attempt in this article to compare this Paul with the apostle Paul; however, it can truthfully be said that he seems to have at least some of his characteristics, even if in a lesser degree. We had eighteen services in eight days, including three street meetings. Every time we left the house, he would take his brief case full of tracts, pamphlets, and Gospels of John. On the bus, on the street, or in the business houses, he was continually giving them out. They were well received by the people, for he seemed to have the necessary knack of knowing just how it was successfully done. He, his fiance, her father and mother, and some others would give out pamphlets and tracts, sing, and even read and explain the Bible on the buses. They were not as demonstrative as some saints I've seen elsewhere, but are exceeded by no others in devotion and dedication to the task of witnessing and winning for Christ. They are al-

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PENTECOST IN THE MOUNTAINS OF CHUICACA, GUATEMALA

By THOMAS PULLIN, Overseer

WE ARE BACK IN GUATEMALA CITY again after celebrating the twenty-seventh annual conference of the Church of God in Guatemala. In other years, we made it a practice to stand by in Quiche, where we could be near the conference grounds, which were 16 miles distant. This we did because of the help we might be able to render to the brethren in their preparation and to keep our headquarters open for the brethren coming in from long distances, who generally made Quiche the last step in the march to Chuicaca.

Before leaving Quiche to come to the capital to meet the incomers to our conference, Sister Pullin packed and padded five sleeping bags: one for Luther Carroll, one for our superintendent, Rev. Vessie D. Hargrave, one for O'Neill McCullough, and one each for the Pullins. These were to be sent on, with many things useful to the conference dining room, like baked beans, potato salad, jellies, and cookies, that never go amiss in the mountains where even a glass of clear water is hard to find. Coffee is boiled, so one does not see the color of the water.

We had a very happy meeting here in the capital with Luther Carroll when he stepped from the big Pan American Clipper, and right behind came Brother O'Neill McCullough, of Santa Tecla, El Salvador. Neither knew the other was coming. They were happy to see each other again, and they enjoyed long hours into the night drinking coffee or tea, talking about the big United States and the great work the Lord is doing back there in the Church, along with a hundred other things. Our superintendent was delayed in South America, so we had to pull away without him, and get off to Quiche to be in the opening service in the mountains of Chuicaca. Arrangements were made for his arrival here before we struck out for the highlands.

I think I can say, at least for myself, that this was the most blessed convention we have had. The Spirit of God was with us in a blessed way, and I do not know of a time that there was a break of communion among the brethren. Every service was an inspiration. Even outside the services, after the main services were over, the meetings went on in the lodging rooms of the different congregations. One pastor told me on a certain morning, that five had received the baptism during the night in the big room where they had prayed on till the early hours of the morning. This happened in many of the other rooms, also.

Brother Hargrave came in tired Saturday evening just at the close of the afternoon service. He had had to walk quite a distance, until the mule overtook him, and had carried his baggage himself—a bag in each hand. I am sure he enjoyed being back in Chuicaca on the famous ground where the Lord has so blessed His people.

We had announced a Communion service on our program, but were puzzled to know how to serve such a crowd. Our Chuicaca brethren were so happy that they

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THE CHRISTIAN HOME

By Wesley L. Gustafson

(Pastor of the First Evangelical Free Church, St. Paul, Minnesota)

AS FOR ME and my house, we will serve the Lord" (Joshua 24:15).

The Christian home is the most important institution in the world. That does not minimize the position of the church and state; they also have been ordained of God. But He places the home first—in time as well as in importance. It is the foundation upon which all other institutions are built; upon it the church and state will either stand or fall. What the homes are, the churches and schools are—and the government will be. Every place where there has been a neglect of home responsibility, there eventually has been a crumbling of the nation.

It is imperative, therefore, that utmost care be taken in establishing and maintaining our Christian homes. And for this tremendous responsibility, God has given us a perfect plan, which is a most beautiful picture. Two who know Him meet; they gradually learn to know each other, take time to seek the plan of God for their lives, exchange vows, and establish a Christian home. Then a baby comes. Prayer is offered for the child before and after it is born. The parents trust God for it, but they know that its destiny is influenced by them.

Not Accepting Responsibility

Unfortunately, some parents do not accept that responsibility. They shirk it or shift it on to someone else. Parents who know the Lord Jesus Christ, who have the Word, and yet who blame the church for the downfall of their child, deserve little sympathy. The church has a real part in his training, but the home has the first responsibility; its influence is the greatest force in the life of the child. Neither are the mother and father excused who blame the school for their boy's or girl's delinquency. A child can be sent through a "pack of wolves" without becoming harmed, if he has been properly trained in his home.

But think of the joy that comes to parents who do accept the challenge of guiding aright the destiny of their children. To see their child respond to the teaching of the Word of God, accept Jesus Christ as his Saviour, take his responsibility in the home and community, develop a burden for the people around him, for the world, and desire to do the will of God (though there be a great deal of fumbling)—to see that spiritual development brings complete satisfaction to Christian parents.

Results of Neglect

On the other hand, consider the great anguish resulting when Mother and Father are careless and prayerless—slothful in training the one entrusted to them. The child is disrespectful to his home—and oft times a disgrace to the nation. For the many thousands whom this child represents, twenty billion dollars a year is spent in penal institutions. Orphanages, jails, and reformatories are filled!

There is little spiritual hope for any home until the father takes his place as the spiritual leader. Many Chris-

tians fail in this important matter. They have been so taken up with their Christian service—with the work of the church, evangelization of the community, of the world—that they have not had time to evangelize their own children. If it is to be done, they must do it. The responsibility is heavy, but it is also very rewarding.

Remember the Word of God: "Train up a child in the way he should go: and when he is old, he will not depart from it" (Proverbs 22:6). This promise to other generations is for us to claim today. God will bring unto Himself those who have had proper training. This is an absolute fact, but we can't let the training go and claim the promise. If I want my children to know God, I have to train them. Then I can trust His promise—He will take care of bringing each of them to Himself.

How Do We Establish a Christian Home?

Here again let us look to the Bible for direction. In Matthew 6:6, the Lord Jesus tells us very clearly how to proceed: "But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

In the first place, we must walk personally with God. No one can lead another farther than he has gone himself. Unless the parents are walking with the Lord, the children may not have that privilege.

Prayer

Then we must have a definite period for prayer. This takes discipline and planning—we must make the time. The matter of time is probably where we fail most often. We are terribly busy, sometimes sinfully so. How can we make time? If I don't have fifteen minutes that I can spend in prayer and fellowship with the Lord Jesus Christ and in the study of God's Word all alone during the day, something is wrong. If I have time for either reading the newspaper, listening to the radio, or watching television, then I have fifteen minutes for prayer. Although each of these activities may be good in itself, it is harmful if I do not have time to spend with God.

Rewards

And now we come to the promise: "Thy Father . . . shall reward thee openly." Walking together as a family with God! God honors family discipline. My father always had a family altar, in the morning and in the evening. As soon as the meal was over in the evening, he would get out the family Bible and read. And in the morning, even when we had much work to do in the field and had to be out early, he would get us up early enough to spend time with Christ before we went to our work. Now he sees the promise fulfilled in his children's homes.

The maintaining of a Christian home is our first responsibility. The destinies of our children are, to a great extent, determined by us. How to "train them in the way they should go" has been very clearly shown to us in the Word. What are we going to do about it?

• "What Is a Family?"

By Mrs. Doris Coffin Aldrich

(Note: Mrs. Aldrich is the wife of Dr. Willard M. Aldrich, president of the Multnomah School of the Bible in Portland, Oregon. The children mentioned are their own. At present there are nine children.)

HE LOOKED so little trudging up over the brow of the hill, his hands thrust deep into his pockets as he hurried along. Running up the driveway and to the porch, he flung open the back door. "Why Tad," exclaimed Mommie. "I thought you were on your way to kindergarten with Nancy! Why are you home?" "I didn't want to go," he cried, flinging himself against her. "I came home."

Mommie ran her hand through his tousled hair and over his flushed cheeks. "But you started out with Nancy right after lunch, Tad. Why didn't you keep on going to school? You said you wanted to walk with her." "But my family," he wailed, "My family . . . I didn't have my family with me." (Nancy lives across the road.)

What is it about a family that tugs at the heart? What makes a small boy feel so alone without his "family" with him?

The sense of belonging—that's part of it. The confidence that makes a small boy, at nighttime, feel quite free to go down the hall, his bare feet pat-patting along, down the hall, and into bed with his daddy to snuggle down there a contented curled-up ball! And the daddy, because that boy belongs to him, reaches out and gathers him close, moving comfortably like an amiable walrus. It's his little boy, and he belongs close by his daddy.

The "togetherness"—that's also part of it. Just because the family car will be loaded to the full with nine children, not one of them feels uncertain about shoving in and yelling, "You're taking too much room. Move over!"

With elbows sticking out and conscious of knees and feet, we go where we're going together—working together, playing together as a family. And at the end of the day, gathered around the big old dining table, there is fellowship. The girls clear the table; the boys stir up the fire so that the logs blaze and crackle. Daddy takes down the Bible, and we have a time of fellowship with the Lord. As a family we read the Word of God, and as a family we pray. The children mention their requests: the cows, Tigger the kitten, Daddy and Mother—all spoken in the same breath. And when there are material needs, these are held before the Lord—together.

For months a special need was mentioned until some were discouraged in the praying. When the answer came, the nine-year-old prayed, "Dear Lord, forgive us for forgetting to remember that you promised." (Promised "to supply all your need . . .")

The sense of belonging, the togetherness, and the resultant feeling of security are vital to a family. But the crowning thing, the part that makes belonging and togetherness meaningful, is the fellowship in the Lord. "God setteth the solitary in families" (Psalm 68:6). He



thought of families in the first place, and families who have place for Him are truly blessed.

"God (the Father) so loved the world that he gave his only begotten Son." A Father and a Son, willing to be separated because of love for a world—a world of sick, needy people; a world of families that needed Him. The small children around the table of an evening, the bowed heads and folded hands, the daddy praying and mentioning the needs . . . fellowship together!

The children can understand what "heavenly Father" means; they have a daddy who loves them. They can understand what it means to belong to God's family through Jesus Christ, because they know what it is "to belong."

And togetherness? To walk with Daddy, his big hand warm and folded over yours as you skip along, makes you feel a very part of him. It isn't hard, then, to understand "Lo, I am with you always." The warmth and strength of a loving hand . . . holding yours.

Yes, the dear Lord lives at our home, too, and belonging and togetherness include Him. "We love Him, because He first loved us."

"God setteth the solitary in families," and families are not complete without God.

PENTECOST IN THE MOUNTAINS OF CHUICACA, GUATEMALA

(Continued from page 7)

were going to participate that they hardly knew what to say. The pastors were talking it over among them, and since we had it on the program we did not want to disappoint the brethren. This was new for them in this great gathering. Each pastor took care of his congregation, and how the Spirit fell!

It was a great finish for the twenty-seventh convention, and it brought to mind the scripture where David gave all Israel, "to everyone a cake of bread, a good piece of flesh, and a flagon of wine. So all the people departed everyone to his house," 2 Samuel 6:19c. And so it seemed here.

Approximately 50 were immersed in water; many were saved, others sanctified, an unknown number filled with the Holy Ghost, and bodies healed. Another Chuicaca convention has made history in our work and in the Church of God in Guatemala.

THE CRISIS IN THE HOME

(Continued from page 5)

delinquents confined in these institutions are thereby confirmed in their wickedness and graduate as criminals. The home is the place to lay the foundations of character, beginning at the cradle.

An investigation of 1,200 children by Columbia University, several years ago, discovered an agreement in character ideals between children and parents closer by far than the agreement of these children with the ideals of other groups with which they were closely associated. The index of agreement was .55 with parents, .35 with playmates, .14 with club leaders, and .03 with teachers. And of the two parents, the mother's influence was the stronger, with the index of agreement of mothers and children three times that of fathers and children.

The hand that rocks the cradle rules (or wrecks) the world!

Needed: Christian Homes

Early home training in morals is essential, but the home should be more than moral—it should be Christian. Morality without Christianity will soon be depleted, for after all, morality is the fruit and not the root of the good life.

For many years the Protestant home has largely been barren of spiritual culture. And Protestant parents seem not as concerned that their families sit under the church's instruction as are Catholics and Jewish parents. The moral and spiritual indifference of our age seems to have paralyzed much of Protestantism, which, we fear, has tried to pass over to the secular school a large measure of the home's and the church's responsibility for moral and spiritual culture. Roy E. Baber (in Annals of the American Academy of Political and Social Science, March, 1948) commends Catholicism for "indoctrinating its children so effectively that their religious beliefs are largely fixed for life," whereas many Protestant young people "know almost nothing of the tenets of the faith which they nominally claim," and are "illiterate in religion."

Even family worship, so characteristic formerly of vital Protestant homes, has declined disturbingly, although recent worship-helps for home use undoubtedly have improved the situation in late years. Worship in the home featuring the Bible, prayer, and the great hymns is unquestionably of high value as a means of moral and spiritual culture. Judge Luther W. Youngdahl, when governor of Minnesota, wrote: "Count me a firm believer in the family altar. I am thoroughly convinced that a widespread return to the practice of regular worship in the home would work miracles in meeting the many critical problems of modern life. Let the family altar become the center around which life revolves, and we will regain the spiritual resources so badly needed . . . We are going to replenish our moral reserves only by strengthening the religious life of the family."

Again we quote America's most distinguished officer of the law, who carries a deep concern for the restoration of righteousness in the nation: "If there is hope for the future of America," says J. Edgar Hoover, ". . . we, as a nation, must return to God and to the practice of daily family prayer." Elsewhere he has said, "Families that pray together stay together."

A revival of family religion throughout American Protestantism is needed to cleanse the springs that are the source of our national life, and thus save us from the

fate of other nations whose life-stream has been corrupted by the seeping poison of godlessness, greed, and lust.

* * * * *

Much that I have tried to say with many words in this article is compressed into these few lines by my preacher-friend, Foreman Lincome: "Our homes are just so many streams, pouring themselves into the current of moral, social, and political life. As the home goes, so goes the church; as the church goes, so goes the nation; as the nation goes, so goes civilization."

WORLD TOUR

(Continued from page 7)

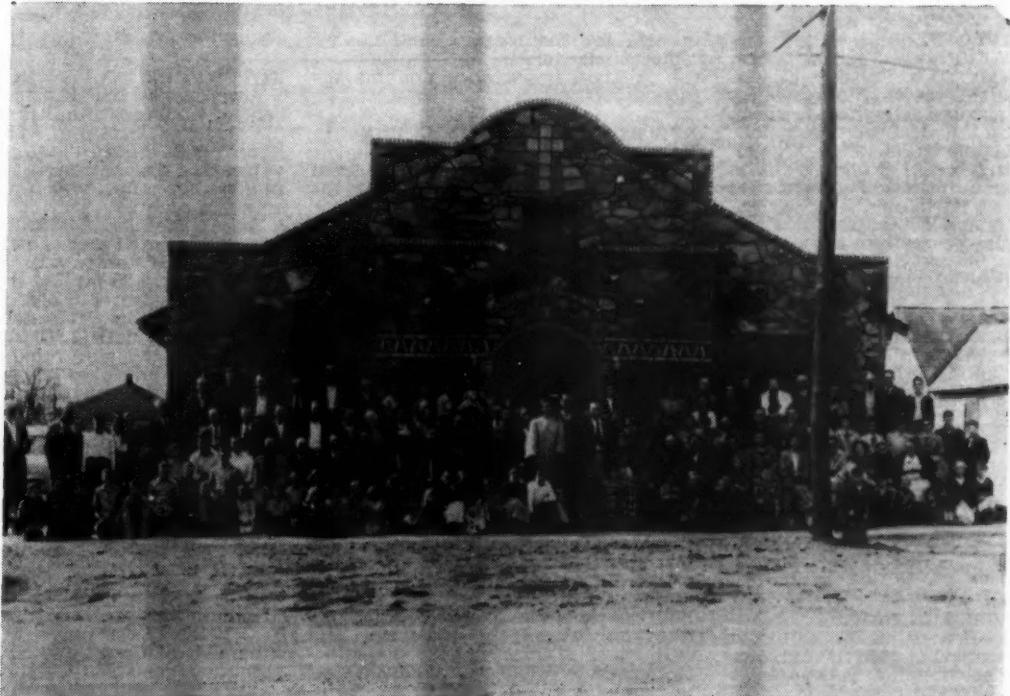
ways sowing gospel seed, so a harvest must eventually come sometime in the unforeseen future.

Let all who read this join them in prayer that the believers in Cyprus will be multiplied so that every group on bus, or avenue, or in the business houses will feel the impact of the gospel in tract, testimony, or preaching. All this zeal will only be lost motion, however, unless the Spirit of God moves among the people. No work or preparation, regardless of its enthusiasm or value, will be fruitful except it be Spirit-motivated. Unless the Spirit illuminates the literature, the people cannot see Christ or feel His convicting power. God grant it so, for most of them are caught in the web of worldly or church machinery, and it will take a Holy Ghost revival to set them free. Cold church machinery, without the oil of the Spirit, is the worst enslavement of the two. A Church of God, fire-baptized Pentecostal, devil-stirring, sin-killing, blood-washed, heaven-sent Holy Ghost revival is the only cure for Cyprus, or for the other countries throughout the world. God grant that it shall come soon, for Communism and Catholicism are making rapid progress in their efforts to convert the entire world to their sinister systems. Which is more zealously working for its cause, Communism, Catholicism, or the Church? CAN WE SINCERELY SAY, "THE CHURCH"? They are perpetually producing a powerful propaganda program to capture the minds of men. Are we doing as much to win their hearts to Christ? ARE WE? Can we continue to claim such a high standard and do so little about it? We are doing so little, notwithstanding countless excuse-making and Christ-dishonoring claims! DO WE THINK THAT SPIRITUAL LIFE AND POWER IS ONLY FOR OUR PLEASURE AND HAPPINESS? Will we ever learn that the blessings He gives us are in turn to be given by us to bless others? None are to lie dormant. Whether material or spiritual, He gave them to be given. They waste with keeping, but bring better blessings when gratefully and graciously given. Too many are praying for more power and are producing no products to prove they are using what they presently have. Let's pool our power of prayer, finance, and witnessing for Christ in one great and final effort to reach the unreached peoples of the earth. CAN THE CHURCH COUNT ON YOU? IF NOT, WHY NOT?

All ambitions are lawful except those which climb upward on the miseries or credulities of mankind.

—Joseph Conrad.

Church of God, Hugo, Oklahoma, Dedicated Free of Debt



The new building located at 709 West Main Street in Hugo, Okla., was dedicated April 4, by Rev. T. A. Perkins, our esteemed state overseer. Construction of the church was started in March of 1953. The building is valued at about \$30,000. When first begun, the church had a Sunday School membership of about 60. In February of this year, 151 were enrolled in the Sunday School. On April 4, we broke our all-time record in Sunday School with 217 present. The building, which consists of a 7-room parsonage, 7 classrooms, and a study room, was built mostly with free labor and funds from a drive in which \$900 was pledged. Foundation for the building was started after the first \$200 was collected. The new Church of God building was dedicated entirely free of debt. The dedicatory service was broadcast over Radio Station KIHN. Shown in front of the church are some of its members. According to a telegram received April 5, a great revival is now in progress.—Jimmy Lick, Pastor.

IS YOUR HOME CHRISTIAN?

(Continued from page 3)

make, use, be trained and teach, according to his ability
for ye serve the Lord Christ.

To the Christian employer comes also a word of responsibility to the Master in heaven. Paul could not have foreseen the incredible protection which workers have organized for themselves today. But at the same time, if he had, he would have known by the same Spirit that the heart of the employer needs to exercise justice sometimes in spite of and not because of wage demands.

Here are all the possible relationships of a Christian home. In your home, are all these done heartily as unto

the Lord? The very solemn warning attaches itself to each relationship whether one is wife, husband, parent child, employee, or employer.

"But he that does wrong shall receive for the wrong which he hath done: and there is no respect of persons."

This passage of simple household directions points up for us the fact that all present life is preparation for the future. Family life here is preparation for life in the family of God.

The duties are all reciprocal. The principles are simple, yet sufficient. The motive is divine. **Is your home Christian?**

Religious NEWS

(EP)



QUAKER APPOINTED IN RELIGIOUS INFORMATION POST

WASHINGTON, D. C. (EP) — The United States Information Agency (USIA), has announced the creation of a new post, chief of religious policy, and the appointment of a Quaker from Indiana to fill it. Dr. D. Elton Trueblood, author and professor of philosophy at Earlham College, Richmond, Indiana, accepted the post and said he would devote himself to helping overcome what he called a Communist initiative in the East-West war of ideas.

Trueblood, 53, was appointed by Theodore C. Streibert, director of the agency, to advise on USIA's overseas broadcasts and other information programs. Streibert said the appointment reflects "the importance this agency is now giving to our moral and spiritual heritage," and added: "This is much more than a matter of an occasional religious broadcast or news story. It is a matter of undergirding our whole set of convictions, the fundamental beliefs and values which we share with the millions of men and women of the free world."

NOTES FROM THE NEWS

Keith L. Brooks, D.D., editor of Prophecy magazine and leading exponent of the premillennial, pretribulation belief in the coming of Christ, died at the age of 67 at his home in Los Angeles, February 21. Dr. Brooks headed the American Prophetic League and had written 20 Bible correspondence courses and some 50 books.

Enrollment of college students in the fall of 1953 showed an increase in the universities of 2.2 per cent and in the liberal arts colleges 8.4 per cent, according to the United States Department of Health, Education, and Welfare. Enrollment in theological schools by students attending for the first time decreased 17.2 per cent.

FIFTEEN MILLION KILLED BY REDS IN CHINA

WASHINGTON, D. C. (EP) Asst. Sec. of State Walter S. Robertson has told Congress the Chinese Reds, in "just about the bloodiest pattern that the Communists have followed in any country in the world," have killed about 15,000,000 of their own people since 1949.

Robertson, whose province is Far Eastern affairs, attributed this huge death toll to liquidations and government-ignored starvation. In testimony on the State Department's budget request, made public by the House appropriations committee today, Robertson said the department anticipates

in Asia for the foreseeable future "emergencies, crises, and problems of the greatest importance and magnitude."

NEW AUDITORIUM BEGUN FOR MOODY

CHICAGO (EP) Construction has begun on a new auditorium for the Moody Bible Institute in Chicago. The new building will be erected on the basement, which has been used as a temporary auditorium since 1939. Shortage of building materials during and after World War II, in addition to lack of funds, hindered construction until now. Work began in February, immediately following the most successful Founder's Week conference in the Institute's history. It is estimated that a total of some 85,000 attended the 1954 series of meetings honoring the 117th anniversary of the birth of the Institute's founder, Dwight L. Moody.

The new structure, named Torrey-Gray auditorium in honor of two of the Institute's early leaders, will seat 2,200 persons and will be completed in December of 1954, it is hoped. A four-story music building will be built at the back of Torrey-Gray auditorium behind the platform. This will house studios, classrooms, practice rooms, and offices for music staff personnel.

TELLS OF LIFE IN RUSSIAN POW CAMP

MUNICH, Germany (EP) — "Religious life in the camp was very active," stated Pastor Karl Eursken, who had just returned to Germany after many years in a Russian prisoner-of-war camp, in a report over the Bavarian Radio in Munich. From 1950 Pastor Eursken was in a Russian prison camp whose inmates were condemned to 25 years' forced labor. "Among the unbaptized there were some who asked to come into the Church," Pastor Eursken said, "so that I often asked myself how in this comfortless situation where others had gone astray from God, and I myself as a pastor had to constantly pray for the renewal of my faith, people who had previously had no desire to know anything of God, could now come to find Him." The group of prisoners who had been believers from the time they left home formed the core of his prison community. Their faithful attendance at his services was the fundamental reason for the prohibition in 1951 of all services. After that services and Holy Communion were held only at special festivals among small groups. "Comrades who themselves had no concern with religion," he re-

vealed, "guarded and kept watch for us."

ST. STALIN'S DAY NOW IN RUSSIA

According to Time, west of the Iron Curtain last week appeared the 1954 edition of the Orthodox Church calendar, published by the Moscow patriarchate to guide the faithful through the year's religious celebrations. Readers quickly spotted a new church "holiday," March 5—the anniversary of Stalin's death.

NOTES FROM THE NEWS

According to the latest count, 58 percent of American families now have a T.V. set, for a total of 27,500,000 sets. New York, California, and Pennsylvania lead, in that order, in the total number of sets. Wyoming has the smallest number.

As of December 1, 1953, the Gideons have distributed more than 26 million Bibles and Testaments throughout the world. Almost 25 million were distributed in the United States.

There are now 89,000 Scout units in this country, with 2,500,000 members, a third of which are sponsored by Protestant churches. Eighteen hundred Protestant church-sponsored troops and cub packs were added last year.

The first regular United States postage stamp to bear the motto "In God We Trust" will be issued early in April, Postmaster General Arthur E. Summerfield announced. The eight-cent stamp, to be printed in red, white, and blue, also will bear a picture of the Statue of Liberty. It will be the first multicolored regular stamp of a small denomination in U. S. history.

Officials of the United States Junior Chamber of Commerce have asked its 2,500 chapters across the nation to launch the organization's annual observance in May of "Come to Church Month" by participating in a "May Day—Pray Day" on Saturday, May 1.

FINNS WARN OF CATHOLIC EXPANSION IN NORTHERN EUROPE

HELSINKI, Finland (EP)—The Roman Catholic Church is "obviously trying to increase its influence in Northern Europe," according to the information service of the Church of Finland. The Finnish church news agency claimed that "a sign of this aspiration is the recent founding of Catholic dioceses in Denmark and Sweden," and added that "there has been some Catholic propaganda even in the broadcast program of the Finnish Broadcasting Corporation." Adding that "a few years ago the Roman Catholic Church founded the 'Studium Catholicum' as a center of information and propaganda in Helsinki," the Lutheran news agency said, "it has aroused attention that there are 17 Catholic priests active in Finland though the membership of the Catholic Church, according to the latest census, is only 1,231, most of whom are foreigners." At present, the information service added, there are only four Roman Catholic congregations in Finland.

REVIVALS

MOORE HAVEN, Fla.—We have just had a wonderful revival, with Brother Andy and Sister Margie Heath, of Ruskin, Fla., as the evangelists. Eight were saved, 5 sanctified, 4 baptized with the Holy Ghost, and 5 added to the church. Our pastor and his wife, Rev. and Mrs. Bob Durrance, are doing a wonderful work here and we love both of them.—Mary J. Brown, Reporter.

LINDALE, Ga.—We are in a great revival with the Klaudt Gospel Family. The crowds are the largest in our history, and our Sunday School has set a new all-time record.—E. O. Kerce, Pastor.

NASHVILLE, Ga.—We have just had a God-sent revival, in which 19 were saved, 19 filled with the Holy Ghost, 28 added to the church, and 13 baptized in water. People were healed and miracles performed. The church was greatly blessed. Rev. and Sister C. H. Chandler, of Statenville, Ga., were the evangelists. We thank God for what He has done for us in the revival. Our pastor is Rev. Denmark King.—Leon Baldwin, Clerk.

LEXINGTON, N. C.—We have just closed the fourth week of one of the greatest revivals in our history, with Sister Dessie May McMahan, 2905 Wigham Avenue, Newport News, Va., as evangelist. Thirty-one were saved, 17 sanctified, 14 filled with the Holy Ghost, and 15 added to the church. There was a great outpouring of the Holy Spirit. With the able leadership of our pastor, Rev. A. L. Leonhardt, we are sure that our church will grow.—E. L. Swink, Clerk.

ROSWELL, N. Mex.—In a one-week youth revival the Lord blessed and 6 were saved and 6 filled with the Holy Ghost. There were 9 definite healings, one woman being healed of cancer. It was a pleasure to work with Rev. O. E. Wright, the pastor.—James E. Garlen, Evangelist.

BROOKLYN, N. Y. (700 Lexington Avenue)—We thank God for the wonderful three-week revival which closed March 19. We consider this the greatest revival we have had since we have been a church. The Lord blessed in every service. The saints were revived and bodies healed. Best of all, we praise Him for sanctifying and bap-

tizing with the Holy Ghost one of our members who is about 73 years old. Brother Boyce is the first person to be saved in our new church building, and we trust this is the beginning of many others being saved in this section. The preaching was done by our pastor, Rev. Lessie Mendes, and two other local ministers.—E. Brathwaite, Clerk.

FAYETTEVILLE, Pa. (Cold Springs Church of God)—We just had a three weeks' revival, with Rev. D. R. Moreland, of Somerset, Pa., as our evangelist. We are happy to report that this has been the greatest revival our church has ever had. The Lord gave us 40 souls, 10 sanctified, and 1 filled with the Holy Ghost. On Sunday, the closing day of the revival, we received 36 members into the church. Our Sunday School was greatly blessed in number and in spirit. Our tithes increased about 200 per cent. Certainly we can say that God breathed upon our church during this revival. We are looking forward to October, when our brother will return to labor in our midst again.—A. W. Jones, Pastor.

CEDAR SPRINGS, Tenn.—The church has recently had a two weeks' revival, with Rev. Douglas Jacobs, pastor of Lawrenceburg, Tenn., as the evangelist. Thirty-five were saved, 8 filled with the Holy Ghost, and 7 added to the church. The whole church was greatly blessed, for which we give God all the praise. We appreciate our good pastor and his wife, Rev. and Mrs. R. W. Harris.—Mrs. E. Millard Murdock, Clerk.

RADFORD, Va.—The Church of God at Radford, Va., has experienced a great revival which lasted four weeks. Rev. Billy Franklin, of Birmingham, Ala., was the evangelist. Forty were saved, 16 sanctified, 15 filled with the Holy Ghost, 12 baptized in water, and 20 came in the church. We also broke our record in Sunday School—from 205 to 304. There were many healings, for all of which we praise God. The Lord is really blessing the church here at Radford. I can recommend Brother Franklin to any church; he is a good evangelist.—Fred Hopkins, Reporter.

MACCLENNY, Fla.—An old-time revival came to a close a few days ago in the Sunbeam Church of God near Jacksonville, Fla. The revival was

aglow 4 weeks, and His Spirit was in every service. Ten people were converted, 5 sanctified, 6 filled with the Holy Ghost, 4 were baptized in water, and 4 added to the church, with others to follow. Every department of the church was greatly encouraged. Our evangelist was Rev. D. H. Kirkland, of Macclenny, Fla.—Reid Roberts, Pastor.

ORLANDO, Fla.—From November 8 through November 29, God granted us the privilege to witness a mighty outpouring of His Spirit in an unusual way. Brother Bobbie Ross, a deeply spiritual young man, was chosen of God as His instrument to bring to saint and sinner the inspired Word of God. Brother Bobbie is a talented singer and guitarist. There was never a dull moment after the service was turned over to him. Under the anointing of the Holy Ghost, he was master of the situation. The hearts of old and young alike were moved toward God at the truth and fervency with which he sang and preached the Word. The results were very gratifying. Forty-six were saved, 16 sanctified, 10 baptized with the Holy Ghost, 8 added to the Church of God, and 6 baptized in water. Had it not been for the fact that our pastor, Brother A. V. Howell, and his wife laid a solid foundation, we could not have expected to receive such manifold blessings from God through our evangelists and visiting ministers. We feel sure the ladies' prayer band each Wednesday is partly responsible for the way God so richly blesses in our regular services, as well as in the revivals. For all of these things we give God praise.—Mrs. Lillian A. Durand, Reporter.

ALBANY, Ga.—We began a revival on February 21, with Sister Thurston of West Virginia doing the preaching. God met with us every night and blessed in a wonderful way. The revival ran for 2 weeks. Twenty-one were saved, 15 sanctified, 9 filled with the Holy Ghost, and 21 added to the church, 17 of which were grown men and women. Sister Thurston is one of the best evangelists you could contact. She laid the foundation so that the new members are paying their tithes and doing everything they can to promote the church.

On the first Sunday of the revival, we broke our record attendance in Sunday School with 130 present, and again the second Sunday with 162 present. Since the revival closed we again broke our record with 203 present.

The church here in East Albany was organized 7 months ago. We have been worshiping in a tent all winter. Our Sunday School did not show a decrease. In July, when we organized, we had 9 members, and we now have 58. The first Sunday of our first Sunday School, August 2, we had 36 present. On March 21, we had 203 present. We have purchased a lot on the main highway going into town, one of the most beautiful lots in the city, paying \$6,000 for it. We are building by faith.—Kelland K. Jeffords, Pastor.

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COURT of PRAISE

WHITE SPRINGS, Fla.—I thank God for His saving and keeping power and for healing me many times. I promised Him when I was on my hospital bed, after the doctors gave me up to die, that if He would heal me, I would send my testimony to the Evangel. I was suffering with cancer and gall stones. The doctors operated but said here wasn't a chance unless the Higher Power did the work. Oh, praise God! He knew there was a Higher Power, and that Higher Power is what raised me up and healed that cancer. I thank all the good praying people for their interest in praying for me. I still desire your prayers that I will always be in the will of God.—Edna Moody, P. O. Box 93, White Spring, Fla.

WINGETT RUN, Ohio—I praise God for saving my soul, healing my body, sanctifying me, and baptizing me with the precious Holy Ghost. I praise Him for sending Church of God saints to open a church and teach us holiness. We saw that they had something we didn't have, and we wanted it. Those saints sacrificed, and now they're seeing the fruits of their labors. One who was steeped in sin at that time said, "Yes, Lord," and is now our pastor, teaching others the way of eternal life.—Virginia Holland.

MOORE HAVEN, Fla.—Just a note of praise for my wonderful Saviour. Two or three days ago I asked the Lord to help us with our financial affairs and I would praise Him through the Evangel. Praise His wonderful name. He did, and I thank Him for it. I thank Him for the way He keeps me and for the Holy Ghost that helps me to be an overcomer of the devil's power. Pray for me and my family.—Mrs. Allen Collin.

CHICAGO, Ill.—Just a word of thanks and praise to God for His wonderful love. Two and one-half years ago my son lay very ill in a hospital with polio. I know God touched him and healed him. Now I praise God that he is able to attend Lee College. How I praise God for His great love. I also thank Him for a school like Lee College. Oh, that we had more schools like it! I thank God for all the fine Christians who have and are now making such a school possible. May God bless you.—Mrs. Albert W. Huth.

ROCHELLE, Ill.—About 2 months ago our girl, Janis, was very sick. We prayed for her, and she continued to grow worse. Finally, she thought she was dying. We began to cry and pray. Oh, how God came down in her soul and blessed and healed her! About 9

months ago I had a mole-like growth on my body. It had been there about 14 years and had never given me any trouble. It began to look irritated, and red streaks ran out from it. It grew to twice its normal size. I began to fast and pray. The next day it looked like a bag of water with something wrinkled and black inside of it. I kept on praying, and in 3 or 4 days it looked like it had been rolled between one's fingers. I fasted into the sixth day. The next day the growth fell off my body. I wanted to tell this that it might help strengthen someone's faith.—Mrs. A. R. Willingham, 333 14th Avenue, Rochelle, Ill.

MONROE, La.—I praise God for the healing I received about 6 weeks ago while Brother and Sister Glisson conducted a revival at our church. I was so nervous and upset at times I could hardly stand it. I was very weak, and my stomach would ache for days at a time. These attacks of stomach trouble were accompanied with a high temperature. Brother Glisson anointed my head with oil and prayed the prayer of faith for me. God wonderfully touched my body and healed me instantly. Praise His precious name.—Mrs. E. D. Foreman, Route 3, Box 176 B, Monroe, La.

HOW GOD DELIVERED ME

Friends, I am happy, indeed, to tell you about this wonderful Christ who saw fit to reach down His hand for me, a backslider. I once knew God, but somehow I failed to obey Him.

In June, 1952, a terrible thing came upon me, a bowel disease. Two doctors did their best for me, but failed. I suffered day and night when it would strike me. On Sunday morning, December 17, 1953, I got worse. For four weeks I could not eat without suffering. One Monday I went to another doctor who found my trouble—two growths, which he thought were cancers. However, when the tests were made, it was found that food allergy was causing the growths, so I wasn't allowed to eat any bread, milk, or chocolate. The doctor said I would have to have an operation. I had already had five operations for different things. I thought, "Lord, if I could just be saved, I won't mind dying at all." I had given up. The devil had me thinking I was too weak and sick to pray, but, Neighbor, I have good news for you.

On February 10, 1954, Reverend McCrary came to the Church of God in High Point for a revival. I went to church that night to hear the singing and to see the new preacher. He was a man filled with the love of God. He came back to me and said, "Sister, don't you want to be a Christian?" I said, "Yes, in my heart I do, but I can't pray." He said, "Sister, swallow seven times to spite the devil," and when I did, I felt as if I had been bound with ropes and he had cut them loose. I can't tell in words what God did for me that night. He saved, sanctified, and filled me with the Holy Ghost and, Friend, that same power that saved me healed me right then and there! I feel like I have a new body. I went back for my checkup.



DENNIS

Uncle Wilson Dennis, aged 82, departed this life December 16, 1953. He left a wife, Mrs. Edith Dennis, and one brother. He was a charter member of Marbury Church of God. His testimony was always a blessing, for he said he knew he would soon go to be with the Saviour. He is missed by the church and all who knew and loved him. We are looking forward to seeing him again in that world where there is peace and contentment.—Mrs. Tom McConnell.

WILLIAMS

Sister Ida Belle (Sexton) Williams passed away October 21, 1953, at the age of 50 years. She was a member of the Church of God for over 30 years. She left a wide circle of friends and was loved by all who knew her.—Mrs. J. H. Cole, March 27, 1954.

HUGHES

Another Christian warrior has won his battle. J. C. Hughes was born in Elizabethton, Tenn., March 22, 1897, and departed this life February 23, 1954. He died suddenly of a heart attack, while employed at Rogersville, Tenn.

Brother Hughes was a faithful member of the Church of God. He always had a testimony for the Lord and an encouraging word for everyone.

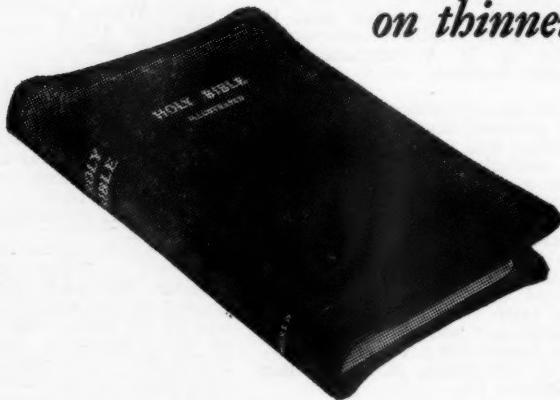
Besides many friends and relatives, he leaves his wife, Pansy Lewis Hughes, a son, James A., and two grandsons.—Mrs. John A. Sanders.

EASON

Rev. A. S. Eason went to his reward on March 16, 1954, at the home of his son, Paul, in Pixley, Calif. Brother Eason was 72 years of age. Twenty-four years ago he was my pastor at Brownfield, Texas. It was a great privilege for me to be his pastor until the end.—R. T. Rainwater.

All the way there it seemed God was holding my hand. While the doctor was checking me, I would hear him saying, "I can't find a thing." He said, "Mrs. Holyfield, I want you to wait for a little while. I want to send this report to the hospital." When the nurse returned, she said, "They can't find anything at all." Oh, how I did feel deep down inside! I asked myself, "How can I ever doubt God again?" The doctor said, "Mrs. Holyfield, just how do you feel?" I said, "I feel fine. God wonderfully healed me. I have been eating anything I want." Friend, if you are sick in body, trust Jesus. He bore the stripes that we might be healed.—Mattie Holyfield, 1004 Thissell St., High Point, N. C.

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